

The Baptist Record

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Minister says Sunday morning prayer for the church spy

By Harvey Cox

CAMBRIDGE, Mass. (EP) — A few Sundays ago, the minister of the small Baptist church I belong to did a very nice thing. During the pastoral prayer, along with remembering the sick and the shut-ins, she also asked the Lord to bestow a special blessing on our informer.

We all knew what she was talking about. The government has been placing investigators with body bugs in churches helping or thinking about helping refugees from El Salvador.

Last spring we wrote to Washington under the Freedom of Information Act asking for whatever files the government might have on us. The government told us that it was very sorry but that it could not send us the files because they might "reveal the identity of an individual who has furnished information to the FBI under confidential circumstances."

We were surprised. There isn't anything very confidential about our church. The title of the sermons, such as "Begin the Faith Journey Today," are displayed on the bulletin board outside. The newsletter carried more information than most of our members want to know. The bulletins the ushers hand you on Sunday tell you whose birthdays and anniversaries are coming up and whose memory is invoked by the flowers on the communion table.

The FBI thought it would be hard to worm information out of us. Many people think our church's problem is just the opposite. Since we are Baptists and therefore maybe a little on the zealous side, we are more often accused of telling people too much. Indeed, some of our members feel that the last place they would tell somebody a secret would be at church — not because they would spill the beans but, because in all probability, people already know. Confidentiality is not our strong suit.

Anyway, I was glad to hear our pastor pray for the undercover person because he or she will surely need it. We are an active congregation. In order to pick up all the good stuff on a concealed tape recorder, our informer would have to keep hopping. No sooner are Sunday School and morning worship over than the coffee hour and adult discussion groups begin. All week long there are choir rehearsals, Bible studies, deacon's council, prayer circles, and committee meetings.

We also have a committee that helps the Salvadoran refugee we brought here last Christmas and raises money to send to her children who are still in El Salvador. Their father was killed five years ago by a death squad. But if our overworked informer thought a little time might be saved by monitoring only one committee, he was mistaken, because in our church people talk about everything

everywhere. It is enough to give a gumshoe a bad case of information overload.

Last month, at a potluck supper, we chatted over casserole about what tactic a 007 might have adopted in our church. Would it be a contralto Mata

Five years is a long time to deal with electronic eavesdroppers in the pews. Still in the meantime, I am glad our preacher asked the Lord to grant a special blessing to the informer. In fact, we secretly hope our infiltrator does not get tired and quit.

Hari in the choir? Or a more Holmesian sleuth lingering after prayer meetings to dust the floor for knee prints? We had some good chuckles, but underneath we were outraged. We are glad that other churches have brought a suit asking the government to forbid all this as a violation of the Constitution. One minister says his parishioners now glance around uneasily when they come into his study for counseling. Another says his people are getting wary and "do not readily reach out and include

strangers" any more.

You can see why. A former U.S. attorney for Arizona, A. Bates Butler III, says that never before in the history of our republic has the government used such investigatory techniques against church people engaged in nonviolent activity. But the case could drag out and will probably take five years to reach the Supreme Court.

Five years is a long time to deal with electronic eavesdroppers in the pews. Still, in the meantime, I am glad our preacher asked the Lord to grant a special blessing to the informer. In fact, we all secretly hope our infiltrator does not get tired and quit. If he stays around long enough, he'll learn that when we say our church is a "sanctuary," we don't mean just for Salvadoran refugees. Churches are sanctuaries for homeless, lost, and confused people of all kinds, including secret agents. They, too, are welcome to come and pray, listen to the gospel and belt out "Beulah Land" with us. Who knows? They might even end up getting saved. It wouldn't be the first time.

Theologian Harvey Cox is a member of Old Cambridge Baptist Church. Used by permission.



Christian Home Week

May 4-11 is Christian Home Week on Southern Baptist calendars. Ron and Lynn Sleeper of Madison County say their Christian faith and its part in their marriage is what pulled them through a family crisis that began last year. Pictured with the Sleepers, who are members of First Church, Jackson, are their two sons, Benjamin, three years old, and Adam, who was born last October 1. At birth he had a colon blockage that is a potential signal for cystic fibrosis, which was diagnosed when he was two weeks old. He was able to begin treatment for prevention of infection (which is a danger to people with cystic fibrosis). "It's taught us to lean on the Lord," says Lynn. "He's our hope in the disease. We have a cure that's on the way." Husband Ron, who sells office equipment for Unitech, says he recently read an article that said there had been a tremendous amount of progress made toward a cure for the disease in the last six months. "Adam was six months old when that article came out," says Ron. "It's teaching us a lot about the fact that life on earth is very temporary," says Lynn. (Photo by Tim Nicholas)

The fifth child

I remember all the little things, how clean the farm yard was, how Mama sat in golden sunset rings milking old Star, although she seemed to know about the blessing God would soon bestow. Papa came home from work on the railroad and kissed her brow. Mama said serenely, "You'd better go and get Frankie now." "Sugar, are you sure there is time?" "There is time." The chores would be done; all would be orderly at home, Grandma here, the doctor here, and Aunt Frankie must come. I remember a long ride down a dark windy car-whizzing highway, we three girls in back. The adults in front talked low, and what they said Age Seven was not to know. Mine it was to put the children to bed. "There'll be a baby in the morning if we all go to sleep," I said. The cherubs complied. "And what are you going to do?" I demanded of Brother almost ten, before I slept too. "I am the only one old enough," he said sort of forlorn, "to stay up until the baby is born. Papa says it'll be a boy. It would be possible to have four girls straight along, but not probable." Later I awoke and there were two shadows pacing as one in the moonlit yard, one tall, one little, father and son. From my next nap I awoke in startled wonder, and I sat pillowed against the brass bedstead to ponder the excitement, the pure joy radiating from Mama's room. The door was open; I did not move; I was a good child with a conscience only Jesus could have reconciled. I heard in awed tones: "Perfect." "Beautiful." "Blonde hair." "Blue eyes open." "Pretty little hands." "Tiny feet." "There, the blanket." Papa laughed low. In the morning I sat in Mama's rocking chair and I held the baby just right. Brother said, "I was the first one to hold her — last night."

—Violet Tackett, McComb

74% of Baptists say religion "very important"

WASHINGTON (BP)—Pollster George Gallup has reported that more Southern Baptists—74 percent—say religion is "very important" in their lives than do members of any other major denominational body in the United States.

Mormons follow closely, with 71 percent agreeing religion is "very important."

In a comprehensive survey conducted last year and released recently, the pollster reported further that 55 percent of Lutherans describe their religion as "very important," followed by Catholics (54 percent), Methodists (53 percent), Presbyterians (46 percent), and Episcopalians (42 percent).

Overall, Gallup reported for his Princeton Religion Research Center, 55 percent of the American people say religion is "very important," with 31 percent describing it as "fairly important" and 13 percent as "not very important." Those figures have been statistically identical for the past six years. As recently as 1965, however, 70 percent gave their answer as "very important," and in 1952 fully three-quarters of the American people so described religion in their lives.

Besides the 74 percent of Southern Baptists surveyed who responded with "very important," another 21 percent said religion is "fairly important" to them, with only 4 percent describing it as "not very important."

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SOUTHERN BAPTIST HISTORICAL LIBRARY AND ARCHIVES
Historical Commission, SBC
Nashville, Tennessee

Editorials..... by don mcgregor

The influence of mothers

May 11 is the day that has been set aside all across the United States to honor mothers. Somebody has said, "The hand that rocks the cradle rules the world," or something close to that; and that surely is a truthful statement.

Women wield a tremendous amount of influence throughout the world. This influence is intensified when the woman is a mother, because the objects of her influence are her own children.

Times are getting tougher for mothers. A great percentage of them work in order to make the family income provide at least the necessities of life, and some work in order to have something more than just the necessities.

The working mother, naturally, has a harder time providing the influences that most effectively mold the lives of their children; but our society is geared to the concept of everyone working, so many mothers do have employment outside of the home.

This piece, however, is not a commentary on why mothers work but rather it is on the influence that they have regardless of their circumstances.

Mothers just seem to influence their children more than the fathers do. We don't find a problem in that. We do want to take this occasion, however, to pay tribute to Christian mothers who do wield a powerful influence for good on their children. It is the most powerful influence in the world.

And it might be noted that mothers may be the greatest evangelistic force among Southern Baptists. We know that by far the greatest portion of our

evangelism results comes from baptizing our own children. Since that is the case, and since mothers without doubt wield the greatest amount of influence that is brought to bear on their children, it could be that theirs is our finest evangelistic effort.

Regardless of whether that is true or not, we salute the Baptist mothers of Mississippi. Theirs is a long

heritage of influencing the lives of their children. They have done well. May they continue to teach their children well, and may ours be a blessed state and nation because of that.

Proverbs 31:30 says, "... But a woman who fears the Lord, she shall be praised."

So let it be.

Guest opinion...

Unspoken thanks

By Lynda Philley Tharp

Many years have passed since my childhood. I have come to a time of reflection on this Mother's Day, remembering all the times I failed to say "thank you" to my mother for all the things she did for me.

As I care for my boys, these "unspoken thank yous" come with love and no expectations for thanks, just as she expected none. But, mother I still want to say thank you for:

the warm towel for icy little feet in the winter time
the sweet sunshiny fragrance of the crisp clean sheets you washed by hand
the hours of nursing me and making lemonade for the terrible

nausea of a nervous stomach
the walks and talks about God's world and sharing your love for the outdoors

the discipline tempered with never doubted love

the faith in me to do my best
the tutoring after school that brought us honors later

the attitude of work being fun (pulling us on an old Army blanket to shine the floor)

teaching equality and compassion toward other races

accepting my individuality
helping me remember the good times

hemming and ironing so many yards of dresses and skirts to



keep me in style
doing without a new coat in order to buy a special one for me for Christmas
making me courageous when I felt very weak
correcting my grammar over and over
teaching me to be kind to those different from me
teaching me by example to be true to myself and to detest gossip
homemade milkshakes and pudding
shower baths with the water hose

outside in the hot summer sun
love for animals and teaching us to care for them.

giving me freedom to grow
not speaking doubts of me
teaching us games to while along the long hours of country living
being there to help with my children — giving love

On and on I could list, but these were some of the "unspoken thank yous" I lift up this Mother's Day in memory of my mother, "Bobbie."

Lynda Philley Tharp lives in Greenville.

Guest opinion...

From across a continent — God's intervention

By Jimmy Cotten

March has come and gone, and high school teachers are back at work after spring break. There was a spring break in 1965, when God's intervention in the life of the Cotten family was vital, certain, and decisive.

As I toasted marshmallows over a camp fire, (in late March of 1965), I watched my nearly three-year-old son climb up on the lap of the elderly gentleman. Bryant was a happy child who considered everyone to be his personal friend. Also, the man had given him special attention and had encouraged the relationship that was developing. My wife, Jane, smiled with approval as she observed the patient, grandfatherly demeanor of the fellow-camper playing patty-cake with our little boy. She reminded me to rescue that genial fellow if Bryant overstayed his welcome or became too rambunctious.

My wife and I, (both school teachers back then), had picked Santa Rosa Island, off Pensacola, Fla., as our fun place for camping during our school's spring vacation that year. We had considered both Dauphin Island and Gulf Shores in Alabama, but somehow Pensacola seemed to be right for this

particular family outing.

There was a slight chill in the air that Saturday night, and the camp fire built by a group of traveling together Alabama campers felt good. We welcomed their invitation to pull our chairs into the circle around the fire and share some of their popcorn, marshmallows, and hot chocolate. The cheerful fellowship under the stars was wonderful. There was a delightful intermix of laughter, the smell of the camp fire, a brisk ocean breeze, and the happy sound of children playing.

friend talked, laughed and played across the camp fire from Jane, Joy, and me, I remarked to Jane that the man needed an "interpreter." Bryant had scampered off from us and seemed to be drawn to this man and his wife. When we sought to bring him back to our spot around the fire, the kindly old-timer insisted that we leave Bryant with them. They seemed to be communicating in spite of Bryant's inability to pronounce words distinctly enough for anyone to understand. Then, from where we were sitting we saw our son point at Joy, his four-year-old sister, and short "gurr." We had

figured out weeks earlier that he was likely trying to say "girl."

I reasoned that Bryant's elderly playmate had had enough when he led Bryant around back of the group encircling the fire and placed the child's hand in Jane's hand. Then, he invited me to follow him to his Winnebago. As we sat inside, he shed the relaxed demeanor of a vacationer and became a working physician. As this dedicated doctor introduced himself and told me that he was a nearly retired ear, nose, and throat specialist from Minnesota, his message to me blocked from memory for all time his name and his account of the leisurely route he and his wife had taken that had placed them in Pensacola, Fla., on that particular spring night. Although the passing of 21 years has eroded much of the memory of that family outing, I recall how uncomfortable I felt when the doctor asked me the question that sharply disrupted the holiday mood and focused attention on a real world concern that I had as Bryant's father.

To his question, "How do you account for Bryant's problem with talking?" my response was to offer some

of the baby-book's assurances that little boys often lag behind little girls in acquisition of some skills. His kind eyes made it acceptable for him to ignore my rationalization and to venture his diagnosis that Bryant had a significant problem. He then explained how his play with my nearly three-year-old had been purposeful in seeking specific information.

He verified our feelings, as parents, that Bryant appeared to be an intelligent youngster. However, the distorted words he had been voicing were abnormal for a 32-month-old child, whether boy or girl. Then, as an E.N.T. specialist, he offered an hypothesis. He suggested that Bryant was making the sounds that he was hearing and that a hearing disorder was causing the articulation problem. He explained that one of the games he had been playing with Bryant was a "say what I say" game. Bryant's enthusiastic effort to parrot him had demonstrated that he was not hearing exactly what the doctor had been saying.

Following through on the Minnesota physician's advice, we were in a (Continued on page 9)

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Home Board appoints two

Charles and Hazel Jones of Laurel were named Christian social ministries missionaries for service in Mississippi by directors of the Southern Baptist Home Mission Board in Atlanta.

Jones, 48, will be director of Parchman prison ministries and director of associational missions for Sunflower County.

A native of Laurel, Jones has been pastor of Harmony Church, there since 1980, and has been associate director of missions, Jones County

Baptist Association, since 1982. He served as pastor of several other Mississippi churches including Star Church, Star; Hardy Church, Grenada; and Pecan Grove Church, Ellisville.

Jones was volunteer chaplain for Jones County Hospital, Laurel, and was a member of the volunteer disaster relief task force for the Mississippi Brotherhood department.

Jones is a graduate of Clarke College, and William Carey College, and

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Charles and Hazel Jones

Mississippians at work in Argentina crusades

Twenty teams through partnership evangelism are representing the Foreign Mission Board, SBC, in Argentina, May 5-21, conducting crusades in Rosario and Santa Fe.

Eighteen members of the team are from Mississippi. These include Talmadge Pannell, Shelby; Mike Self, Boyle; Mrs. Katherine Gladden, Providence Church, Bolivar County; Larry Thornton, Cleveland; Liso Simmons, Cleveland; Jeanne Robison, Cleveland; Roy Moore, Moselle; Maurice Flowers, Laurel; Bobby Hood, Laurel; Cliff Padgett, Laurel; Joe Anderson, Boyle; Dowe Brown, Cleveland; Brooks Alexander, Cleveland; Jim Hamm, Gulfport; Mrs. Nola Granberry, Gulfport; Mark Amos, Pascagoula; Jerry Lowery, Long Beach; and Hazel Brantley, Forest.



Nine volunteers from Bolivar Association left Cleveland May 5 for two weeks as mission volunteers in Argentina. They are part of the Partnership in Missions events being sponsored by the Foreign Mission Board.

Pictured, front row, left to right, are Katherine Gladden, Jeanne Robison, Liso Simmons, Brooks Alexander. Back row, Joe Anderson, Doc Brown, Larry Thornton, Mike Self, and Talmadge Pannell.

The Baptist Record

President Stanley names convention committees

By Dan Martin

ATLANTA (BP) — Persons to serve on the 1986 Committee on Committees and Resolutions Committee have been named by Southern Baptist Convention President Charles F. Stanley.

The two committees are appointed by the convention president and do not require ratification by messengers to the annual meeting, scheduled June 10-12 in the Georgia World Congress Center in Atlanta.

The 54-member Committee on Committees, composed of two persons from each state eligible for representation on SBC boards, has as its primary task nominating the

54-member Committee on Boards, Commissions and Standing Committees, which in turn nominates persons to serve as trustees of the national agencies of the 14.4-million-member denomination.

The Resolutions Committee, made up of 10 persons, three of whom must be members of the SBC Executive Committee, receives, processes, and reports back on all resolutions introduced at the annual meeting. The committee prepares and submits to the convention resolutions it "deems appropriate for adoption."

Stanley named George Dye, pastor

of First Church, Fort Mill, S.C., to chair the Committee on Committees, and Executive Committee member Alan Sears, assistant U.S. attorney and member of Walnut Street Church, Louisville, Ky., as Resolutions Committee chairman.

The appointive powers of the president have been at the center of the political controversy swirling in the SBC for seven years. According to acknowledged strategy, the convention can be moved to a more conservative stance by electing funda-

(Continued on page 4)

Foreign Mission Board appoints Mississippians

Three Mississippi pastors, one minister of music, one Baptist Student Union director, a Baptist college student, and two former Mississippians were among appointees of the Southern Baptist Foreign Mission Board in April.

Roger and Penny Stacy were appointed to South Brazil where he will work as a general evangelist and she will be a church and home worker. He is pastor of Bassfield Baptist Church, Bassfield, Miss.

A native of Pontotoc, Stacy is a

graduate of Blue Mountain College and earned the master of divinity degree from New Orleans Seminary. He has been pastor of Fellowship Church, Houston, Miss.; College Hill Heights Church, Oxford; Mount Olive Church, Okolona; and County Line Church, Crystal Springs. He was also pastor of churches in Utah and South Dakota sponsored by the Home Mission Board.

Mrs. Stacy is the former Penny Jamison, born in Okolona, Miss. She grew up in Pontotoc and expects to graduate from William Carey College this month. She has been a kindergarten teacher in Crystal Springs and in Rapid City, S.D.

The Stacys have three children: Sonya Faith, born in 1974; Sara Renae, 1976; and Benjamin Dean, 1981.

Asbury and Hope Martin were appointed to Argentina where he will be a general evangelist and she will be a church and home worker. He is pastor of Providence Church, Cleveland, Miss.

Born in South Carolina, he also lived in Cleveland. He is a graduate of East Mississippi Junior College and Blue Mountain College. He earned a master of divinity degree from Mid-America Seminary and attended Southeastern Seminary fulfilling requirements for missionary appointment.

He has been a welder and was a distribution technician for a blood center. He has been a youth director at First Church, Ripley; a Bible teacher at Clarksdale Church; and was pastor of Jonestown (Miss.) Church Dundee (Miss.) Church, and

Oakhurst Mission, Clarksdale.

Born and reared in Corinth, Mrs. Martin, the former Hope Clements, is a graduate of Delta State University and was a teacher in Clarksdale, Raleigh, N.C., and Memphis, and was a Southern Baptist HMB summer missionary in New York.

The Martins have two children: Justin Asbury, born in 1983; and Adrian Graham, 1985.

Ralph and Sherry Andrews will work in Ivory Coast, Africa, where he will be a general evangelist and she will be a church and home worker.

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John and Amy Purl



Roger and Penny Stacy



Ralph and Sherry Andrews



Richard and Nedra Carter



David and Melissa Chism



Asbury and Hope Martin



Dickie and Dee Nelson

President Stanley names convention committees

Winfred Moore announces four-point SBC peace plan

By Jim Newton

(Continued from page 3)

mental-conservative presidents, who appoint like-minded Committee on Committees members who nominate persons of similar belief to serve on the Committee on Boards. Then, the Committee on Boards nominates fundamental-conservatives to be trustees of the agencies.

Under the SBC Constitution, the president appoints the Committee on Committees "in conference with" the two SBC vice presidents, currently Winfred Moore of Amarillo, Texas, and Henry Huff of Louisville, Ky.

Stanley told Baptist Press he held an all-day meeting with Moore and Huff to discuss the master list of suggestions from which the appointments were made.

"I sent them the computer list of more than 500 names and they then came to my home and we sat down and went over all of the lists. I asked if there were anyone they had a real objection to, and they mentioned not more than one name," Stanley said.

He added the three officers went over the list state-by-state and "Moore and Huff gave me suggestions to consider."

Stanley said 11 of the 54 persons appointed to the Committee on Committees were suggested by one of the vice presidents, as were three of those named to the Resolutions Committee.

The president, who is pastor of First Church, Atlanta, said suggestions were sought from all across the convention, including an open letter to Southern Baptists, circulated through the denomination's news service, Baptist Press. More than 200 suggestions came in from the open letter, he said.

In all, some 500 names were submitted, he added, including recommendations from denominational executives, state convention officials, pastors, directors of missions, and church members.

Fred Powell, senior associate pastor at the Atlanta church, who assisted Stanley in the "winnowing" process, said the Committee on Committees includes persons suggested by Moore and Huff, one state convention president, three past state convention presidents, a director of missions, a state Brotherhood director, two state convention executive directors, a state paper editor, and a vice president of a state convention.

Asked if he expected a repeat of 1985, when second vice president Don Wideman complained publicly he had been shut out of the selection process, Stanley said: "I don't see any reason why we should (have controversy). I have tried to be as fair as I know how to be."

"I have selected people from small churches and large churches. There is an adequate distribution of women. In one or two places, I have appointed people from churches where I felt involving them (in SBC life) would increase their participation."

"I think it is a good, sound list. I think it is representative of Southern Baptist life."

Concerning resolutions, Stanley said he has not yet discussed the pro-

cess in detail with Sears, but said: "My present feeling is that I would like to see the resolutions toned down again this year so that we can emphasize the move toward peace and reconciliation. I think resolutions often stir up unnecessary disagreement that I don't think we need at this convention."

Stanley also had asked the 1985 Resolutions Committee to "keep the lid on" the denominational controversy. Last year, the committee received 74 suggested resolutions and reported 11 back to the convention.

The president said he believes the 1986 committee "will be very sensitive to where we are in the life of the convention and I think they will respond accordingly."

Sears told Baptist Press the Resolutions Committee will have an orientation meeting in Atlanta Saturday, June 7, to prepare to do its work. He also asked that copies of proposed resolutions be sent to him, in care of the SBC Executive Committee, 901 Commerce, Suite 750, Nashville, Tenn. 37203.

At the convention, Stanley said messengers may submit proposed resolutions at a special desk set aside near the podium. At specified times in the order of business, the name of the messenger presenting the resolution and its topic will be read into the proceedings.

Sears, who has been the executive director of the U.S. Attorney General's Commission on Pornography in Washington, said: "My view of the role of the Resolutions Committee is that it should help the convention make a statement for the advancement of Christianity in our world. It is not a forum for political infighting."

COMMITTEE ON COMMITTEES

ALABAMA — Sammy Gilbreath, pastor of Highlands Church, Florence, and Mrs. Martha Beaty, member of Clayton Church, Clayton.

ARKANSAS — Lamar Lifer, pastor of Olivet Church, Little Rock, and Frank Lady, a member of Central Church, Jonesboro.

ARIZONA — Bill Weide, pastor of First Church, Gilbert, and Don Cartwright, member of North Phoenix Church, Phoenix.

CALIFORNIA — John Jackson, pastor of Crescent Southern Church, Anaheim, and Mrs. Jeanette Bingham, member of Immanuel Church, San Bernardino.

COLORADO — Kenneth Barnett, pastor of South Wadsworth Church, Denver, and Mrs. Nancy Berlin, member of Riverside Church, Denver.

WASHINGTON, D.C. — Robert K. Gehman, pastor of Wisconsin Avenue Church, Bethesda, Md., and Mrs. Becky Sims, member of Capitol Hill Metropolitan Church, Washington.

FLORIDA — William Anderson, pastor of Calvary Church, Clearwater, and Mrs. Gloria Parker, member of First Church of Markham Woods, Lake Mary.

GEORGIA — A. B. Hatfield, pastor of First Church, Alpharetta, and Ben Reed, member of First Church, Atlanta.

ILLINOIS — Ed Pikey, pastor of First Church, Waterloo, and Les Snyder, member of First Church, West Frankfort.

INDIANA — Don Deel, pastor of East Lake Church, Merrillville, and Kevin Burke, member of First Southern Church, Terre Haute.

KANSAS/NEBRASKA — Jimmy Furr, pastor of Harrison Street Church, Omaha, Neb., and Harold Finch, member of Emmanuel Church, Overland Park, Kan.

KENTUCKY — James Jones, pastor of Campbellsville Church, Campbellsville, and Russ Adkinson, member of First Church, Brandyburg.

LOUISIANA — Emil Turner, pastor of First Church, Harrisonburg, and Bill Murfin, member of First Church, Kenner.

MARYLAND/DELAWARE — William Brazell, pastor of Severns Park Church, Pasadena, Md., and Mrs. Linda Lawler Viel, member of First Church, Essex, Md.

MICHIGAN — Mike Durbin, pastor of Level Park Church, Battle Creek, and John Woods, member of First Church, Clio.

MISSOURI/IOWA — Jim Wells, pastor of Oakwood Church, Lee's Summit, Mo., and Mrs. Sharon Robness, member of Highland View Church, St. Charles, Mo.

MISSISSIPPI — W. E. Greene, pastor of Pine Grove Church, Louin, and Don Vineyard, member of Eastwood Church, Indianola.

NORTH CAROLINA — Greg DeMarco, pastor of Corinth Church, Monroe, and Wayne Pollard, member of First Church, Glen Alpine.

NEW MEXICO — Michael D. Dean, pastor of First Church, Artesia, and Ronnie Blakely, member of First Church, Jal.

NORTHWEST — Frank Palmer, pastor of Oak Harbor Church, Oak Harbor, Wash., and Rex Phillips, a member of Pine Church, Spokane, Wash.

OHIO — Charles Betts, pastor of First Church, Vandalia, and Mrs. Donna Carringer, a member of North Liden Church, Columbus.

OKLAHOMA — Michael Taylor, pastor of First Church, Stigler, and Gary Torres, member of Cameron Church, Lawton.

SOUTH CAROLINA — George Dye, pastor of First Church, Fort Mill, (committee chairman), and Ronald Edwards, a member of First Church, Greenville.

TEXAS — David Walker, pastor of First Church, San Antonio, and Mrs. JoRuth Wosika, a member of First Church, El Paso.

TENNESSEE — Rick White, pastor of First Church, Franklin, and Frank Steil, member of Central Church, Hixson.

VIRGINIA — Vander Warner, pastor of Grove Avenue Church, Richmond, and Mrs. George Ford, a member of First Church, Roanoke.

WEST VIRGINIA — Cledith Campbell, pastor of Altizer Church, Altizer, and John Bryan, member of First Church, Bluefield.

RESOLUTIONS COMMITTEE

Executive Committee members are Alan Sears, assistant U.S. attorney and member of Walnut Street Church, Louisville, Ky., chairman; William D. Powell III, a dentist and member of Shades Mountain Church of Birmingham, Ala., and Kenneth Mahanes, pastor of Far Hills Church, Dayton, Ohio.

Members are:

C. B. Hogue, executive director-treasurer of the Southern Baptist General Convention of California, and member of First Southern Church, Fresno, Calif.; Lewis Adkinson, pastor of Circle Drive Church, Colorado Springs, Colo.; Norris Sydnor, pastor of Riverside Church, Mitchellville, Md., and chairman of the 1982 Resolutions Committee;

Richard Lee, pastor of Rehoboth Church, Tucker, Ga.; Ann Frazier, a member of Roanoke Church, Roanoke Rapids, N.C.; Eldridge Miller, pastor of First Church, Sallisaw, Okla., and Mary Kay Selter, a member of First Church, Lubbock, Texas.

Myers' son dies in auto accident

Rainelle, W. Va. — Lewis Gray Myers, 23, son of Lewis I. and Toni Myers, Mississippians, was killed May 1 in an automobile accident in West Virginia.

The father is a native of Chalybeate and grew up in Skene, and the mother is from Boyle. Lewis I. Myers is director of the Foreign Mission Board's Cooperative Services International office and is a former foreign missionary.

The son was born in Saigon (now Ho Chi Minh City) while his parents were missionaries in Vietnam. Besides his parents he is survived by two sisters and a brother. Funeral arrangements were incomplete May 2.

News of the accident reached the father while he was attending a meeting of the Mississippi Baptist Medical-Dental Fellowship where he was to be principal speaker.

ATLANTA (BP) — Winfred Moore, first vice president of the Southern Baptist Convention, has announced a four-point "peace plan" calling for "fairness" in the 14.4-million member denomination.

Moore, pastor of First Church, Amarillo, Texas, would not say he is willing to be nominated as convention president when the SBC meets in

Atlanta in June, but added, "As far as I know, I've never run out on a friend or a cause I believe in."

Moore was in Atlanta to preach at First Church, Decatur, Ga. He also met with several Atlanta-area pastors, attended a luncheon sponsored by a dozen laymen, and held a small news conference following the luncheon.

In none of the meetings or news conference did he publicly list the four points of his "peace plan," although he covered all four points in detail during the news conference. Moore disclosed his four-point plan in a telephone interview with the Atlanta bureau of Baptist Press after the meetings.

Moore's plan is:

1. There must be a fairness in the distribution of power and the inclusion of small churches by allowing no more than two individuals from the same church being asked to serve on SBC boards and agencies.

2. There must be a fairness in the appointment process by asking each state convention president, WMU president, executive director and chairman of the state convention executive board for names. The SBC president and officers should make appointments from these suggestions.

3. The people asked to serve on SBC boards and agencies should be from churches who have shown a history of support for Southern Baptist Cooperative Program efforts.

4. There must be a fairness in the conducting of business at the national conventions by calling for an official parliamentary and requesting proper identification when the ballots are received by the messengers.

Moore said he did not plan to present his four-point proposal to the SBC Peace Committee, of which he is a member, because the committee has too much to do between now and the convention. "I just hope everyone will take a look at the idea and come to the convention in Atlanta with a more peaceful approach."

Jim Newton is BP bureau chief for Atlanta.

Rogers willing to be nominated

By Dan Martin

MEMPHIS, Tenn. (BP) — Former Southern Baptist Convention President Adrian Rogers says he is willing to be nominated again as president of the nation's largest non-Catholic denomination.

Rogers told members of Bellevue Church, Memphis, April 2 of his decision. "I just told my congregation and asked them to pray for and with me about the matter. I told them I felt I needed to make myself available if, indeed, the people wanted me (as president)."

In an interview with Baptist Press, Rogers said he has had many requests and "a constant barrage of letters encouraging me" to allow the nomination when the SBC meets for its 1986 annual meeting June 10-12 in Atlanta.

"To my knowledge, I have never sought this office," he said. Rogers served one term as president, 1979-80, and declined to serve a second term, although both tradition and the SBC Constitution allows it. His election was regarded as the opening gun in a campaign to turn the 14.4-million-member denomination to a "more conservative" direction.

"I am not running for office," he said. "I am willing if the brethren want me. I realize there is the potential that I may not be nominated and the potential that if nominated, I may not be elected. I just have a willingness in my heart to allow my name to be placed in nomination."

The Memphis pastor said: "It is my desire, whether I am president or not, to see a clearing of the air. For this reason I am very supportive of the SBC Peace Committee (of which he is a member). I believe the committee is the best mechanism to let the facts be known. It has been my philosophy in almost any decision making that if you carefully gather the facts, the decision is almost automatic."

He added the recently adopted "Diversity Statement" by the 22-member Peace Committee is a case in point. "For many years we have been hearing that there is no real theological problem in the SBC. But now a bi-partisan, convention-elected committee has clearly said there is."

The committee, elected by the 1985 annual meeting to determine the sources of controversy in the SBC and to try to devise ways to bring about reconciliation, adopted a three-paragraph statement during its February meeting which spelled out the diversity of theological belief and asked for prayer as it sought ways to help diverse Baptists work together.

Dan Martin is BP news editor.

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RTVC 'stabilizing,' Allen tells board

By Dan Martin

FORT WORTH, Texas (BP)—Although progress has been relatively slow, trustees of the Southern Baptist Radio and Television Commission were told that the RTVC and its American Christian Television System is "stabilizing."

During their April board meeting, RTVC President Jimmy R. Allen told trustees: "We are not quite stable yet, but we are moving into a very healthy position. We have a game plan that will work and we are working our plan."

Since ACTS was launched at the 1984 annual meeting of the Southern Baptist Convention, it has been beset with financial difficulties as staff and trustees struggled to make the fledgling television network viable.

In September of 1985—after six months of study—the SBC Executive Committee approved a \$10 million loan with a 10-year payback and granted permission to launch a 5-year \$10 million development campaign.

The approval carried "very stringent" requirements "designed to help them develop a definite plan to retire their indebtedness without having to add additional indebtedness."

Following the approval, the RTVC reorganized its staff, naming Jim Edwards senior vice president and chief operating officer, and cut staff and expenses back to bare bones.

In the April RTVC trustee meeting, Edwards reviewed the financial situation and said: "The bottom line is that we are in the black by \$177,000 for the six months ending in March. Our cash flow has improved, we have borrowed \$700,000 less than projected and have paid that back more rapidly. Our expenses are down by \$163,000 and every major division is under budget."

Trustees also were told revenues have increased from satellite service fees, under which ACTS member churches pay 10-cents per resident member per month. Through March, \$440,000 had been generated, up \$45,000 from anticipated revenues.

Edwards said Cooperative Program receipts through April 15 are up 9.1 percent, about \$122,000 above budget estimates, and "even though that is important, it is not the single most important factor because the gains are a combination of every major factor" in the budget. He added the "development numbers are up by \$120,000."

Allen said reports from the developments campaigns are "very encouraging. They are tough in some places and easy in others. The campaigns haven't closed yet and we already have about a million and a half (dollars) committed."

The president said negotiations are underway with "four or five major financial institutions" concerning the refinancing of the debt. "We had to wait until we stabilized before we could do that (contact the lenders). Now we are ready and working toward that goal."

Trustees were told efforts to syndicate five ACTS programs have not generated anticipated revenues during the first four months of the syndication unit. According to figures presented to the board, the effort has produced nine sales and \$20,000 in revenues, less than anticipated.

The unit is attempting to market five shows, *Country Crossroads*, *The Sunshine Factory*, *Cope*, *The Plant Groom*, and *The Sloppy Cook*. Bob Taylor, senior vice president of programming services, said a major effort will be made at an international film festival in late April, and the four sales people in the unit are working "to saturate the country with the programming we currently have."

Trustees also were told ACTS is producing live four programs—*Psychiatry and You*, two daily segments of *Cope*, and *Life Today*. Program time is filled with other acquisitions and film programming.

Allen told trustees ACTS currently is accessible to about "3.9 million homes, almost matching our goal at its minimal level. We wanted to have 4 million homes by now. We are not quite there, but we are making progress."

He commented he is asked if ACTS "is growing and paying its bills. I find myself wishing we could talk about how many folks are really finding the Lord and how many are being enriched. I am far more interested in what God is doing with folks. I am glad of expansion, not because it is the base out of which advertising (revenues) will come, but because it will be a bigger base out of which we will reach more people for Christ."

Allen said the system has added two full power television stations to its network—one in Birmingham, Ala., accessing 400,000 households and another in New York, with a potential 600,000 homes—and recently put on 212 low power stations serving 80,000 Eskimos in Alaska.

(Martin, news editor of Baptist Press, covered the trustees' meetings at the request of RTVC President Jimmy R. Allen.)

Thursday, May 8, 1986

CT leaders to hear Grady Cothen

Grady Cothen will be the preacher for the Church Training Leadership Conference at Gulfshore, June 25-28.



Cothen elected Church Training workers. Classes will be provided for all age groups, general officers, and associational directors. Norman Hodges, Nashville;

From 1975 until 1984, he was president of the Baptist Sunday School Board of the Southern Baptist Convention.

The conference features training for all church

Stephen Combs, Carrollton, Ga.; Bob Holley, Little Rock, Ark.; and Neal Buchanan, Nashville, are among the conference leaders for the event.

Cothen is a native of Pearl River County, Miss. During his ministry, he has been pastor of churches in Tennessee and Oklahoma, executive secretary-treasurer of the Southern Baptist General Convention of California, president of Oklahoma Baptist University, and president of New Orleans Seminary.

Church Training Leadership Conference will begin on the evening of Wednesday, June 25, and conclude at noon on Saturday, June 28. Lonnie Stewart, minister of music at First

Church, West Monroe, La., will be the music director.

Reservations may be made by writing directly to Gulfshore Baptist Assembly, Henderson Point, Pass Christian, Miss. 39571. Information concerning the program and conference costs may be obtained from the Mississippi Church Training Department, Box 530, Jackson, Miss. 39205.

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NEW AND USED

State Baptists gain ground in giving

Mississippi Baptists gained ground in April toward their 1986 Cooperative Program budget goal of \$18,550,000 according to an announcement by Earl Kelly, executive secretary-treasurer of the Mississippi Baptist Convention Board. According to a tally of receipts, April income from the nearly 2,000 participating churches in Mississippi totaled \$1,668,796, bringing total 1986 gifts to \$6,122,682, only \$60,651 under the pro rata budget for four months.

At the end of March, income was \$183,614 under the pro rata amount necessary to reach the budget goal which is set annually by messengers to the Mississippi Baptist Convention.

Gifts in the first third of 1985 totaled \$5,839,743, making the 1986 gifts for the same period a \$282,939 increase.

Cooperative Program gifts are distributed on a formula to the various agencies of the Mississippi Baptist Convention and to Southern Baptist causes worldwide.

Devotional

The Christian's credentials

By Marcus Finch

In the day that Jesus walked the temple courts in Jerusalem, the Jews gathered around him saying, "We have heard it said that thou art the Messiah. How long must you keep us in suspense? If you are the Messiah, say so plainly."



Finch Jesus answered, "I have told you, but you will not believe" (John 10:26, New English Bible).

Christianity is Christ becoming flesh and dwelling among us, and we are to behold his glory in the life he lived and the deeds he accomplished. His credentials were not creeds. These were verbal. His credentials were not creeds, but deeds. The only creed you really believe is that which you believe in enough to practice. Jesus said, "You say you want to know who I am, if I am really the Messiah. Then watch my life; watch my deeds. If the life and deeds are ordinary, then you will know that I am an ordinary man, but if the life and deeds are truly godly, you will know that I come from the Father." He concluded by saying, "I and the Father are one."

The men of that day watched him, and they saw the character of God in his life. Many of them believed. Others saw his deeds and became fearful. For if he were right, then they were wrong, and because of their fear, they crucified him.

As Christians, we have the same credentials. It isn't what we say we believe, but what we practice. The world is saying to Christians today, "We have heard that you are a Christian and that you have found the meaning of life. Don't keep us in suspense any longer. Identify yourself."

It matters little what you say. The world is filled with creeds. The Christians' credentials are deeds! "My deeds done in the Father's name — these are my credentials!"
Identify yourself!
Marcus Finch is pastor, Oakland Heights, Meridian.

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Db AUDIO SERVICES

Edwards lives "under microscope"

By Tim Nicholas

Rick Edwards, former pastor of Pass Road Baptist Church, Gulfport, once had a billboard proclaiming that he was "Shaking the Gates of Hell." For the past several years, now, Edwards has done his shaking from the inside.

Edwards, 32, just completed two years as a federal prison inmate for his part in a drug smuggling attempt. He had been sentenced to three years in prison and fined \$10,000, and was placed on five years probation after pleading guilty to conspiring to smuggle cocaine and leaving the U.S. without declaring \$115,000 in cash to Customs officials.

Now Edwards is back home in Gulfport, hoping for the same

forgiveness from his fellow Baptists that he feels he has received from God. He was released from a New Orleans halfway house April 25, after serving time at the Fort Worth Federal Correctional Institution, and later at Eglin, Fla., Prison Camp which is closer to his home.

While in prison, Edwards worked highways picking up trash and cutting bushes. Eventually, he worked himself into a job driving a taxi inside Eglin Air Force Base. And he worked himself back into a preaching ministry.

"I've never been in a place where opportunities for evangelism were so abundant," says Edwards. "People were going to hell, lives being destroyed. I wasn't sharing the Word."

Edwards met with some other Christian inmates and "asked them to pray for me that I'd set things straight with God," he says. "Once I knew he had forgiven me and I'd forgiven myself, I began to preach with power." He went to the chaplain, asking for an

all-inmates worship service on Wednesday evenings. "We started a church," he says, with Edwards as inmate pastor.

Concerning his crimes, "I did a stupid thing, it's that simple," he says. "I had become so fleshly in my life, (I believed) I could do no wrong."

"In prison I found a time of confession. A Christian has to deal with his sin." While preaching at Eglin, Edwards says a number of men made professions of faith and he was able to baptize them at First Baptist Church, Fort Walton Beach. But he notes, "God's anointing and the power to be used again did not come until I confessed my sin before God."

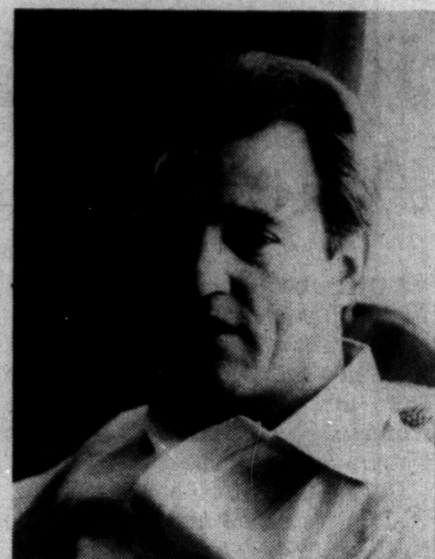
Being open about being a Christian is tough. "You live under a microscope by other inmates as well as staff," he says. But, he says, "there is something I can't put a handle on, something about being locked up away from the world and able to spend time with God. You come to know him in a more dynamic way."

While working in construction in New Orleans out of the halfway house, a mission church, Cathedral Baptist, extended a call for him to be associate pastor. He turned the offer down because he didn't feel led of the Lord to take it and he intended to come home. "This is where I fell and I want to give God every opportunity to restore me in the community," he says.

Edwards says that being in prison taught him that success is more than the achievement of things, "Prison has taught me it is being the right person. Through this God has restored my home. My marriage is stronger than ever."

He also believes he has matured a lot. "I think my preaching is totally different," he says. "I know that Jesus is the most exciting thing in my life."

He preached his first Sunday out at New Hope Baptist Church, a black congregation in Gulfport, and was to sing at his home church, Salem in Carthage last weekend. Edwards says



Rick Edwards

his first revival came out of being in prison. People he had won to Christ told the pastor, who is a probation officer himself, about him. The revival will be May 18-22 at Northeast Baptist Church, Sarasota, Fla. The pastor is Allen Davis.

Edwards knows that some Baptists will believe that he's a changed man, some won't. He'll likely remain under the microscope for a while. But he also knows that "It's not what I say, it's how I'm going to have to live."

Revival Dates

First, Tutwiler: May 11-14; Sunday, 11 a.m. and 6 p.m.; Mon.-Wed., 7 p.m.; H. Gregg Thomas, pastor, First, Tutwiler, evangelist; Ken Jenkins, minister of music, First, Tutwiler, music.



Students traveling to Burkina Faso include, from left, seated: John Badwell, Mary Ellen Thomas, Scott Valentine, Charles Edwards, Ronnie Harper, Linda Halfacre; Mike Boggan. Standing: Sherri Lee, Andy Sharpe, Connie Smith, Suzy Valentine. Not pictured are Ken Hester and Mike Odom.

MSU students will undertake ag project in Burkina Faso

A group of Mississippi Baptists, including five health professionals and 13 students from the Baptist Student Union at Mississippi State University are headed for Burkina Faso, Africa for a special agricultural project this month.

The group will be in that west African country formerly known as Upper Volta, May 10-31, helping Mississippi missionary Larry Cox at Sanwabo Station.

The students will be involved in water catchment construction, goat barn construction, general repairs, missionary kids' retreat, leading of a puppet workshop, nursing, animal care, and office work.

The adults will be working in health care and construction.

Malcolm L. Broome, county agent in Hattiesburg for Mississippi Cooperative Extension, and a member of First Church there, will work in general agriculture, working with seed plots, irrigated fields and will deal with the goat stock there.

Shirley Chapman, an operating room staff nurse at Mississippi Baptist Medical Center and member of Trinity Church, Pearl, will help the

missionary nurse stationed there with immunizations and surveys and will help keep the volunteer team healthy. The medical center trustees voted to pay her way.

Twyla Jackson, a clinical dietitian at the Veterans' Administration Medical Center in Jackson and a member of Alta Woods Church there, will teach how to cook and properly use the foods grown in the area and give advice on what to grow.

J. E. Holloman, pastor of Corinth Church, Corinth, and T. E. Risher, a semi-retired carpenter and member of Corinth Church, will work as carpenter and brick mason, respectively. They will build a dairy goat barn with the help of the students.

The students at MSU going on the project are John Badwell, Senatobia; Mike Boggan, Newton; Charles Edwards, Conehatta; Linda Halfacre, Winona; Ronnie Harper, Okolona; Ken Hester, Water Valley; Sherri Lee, Quitman; Michael Odom, Pensacola; Andy Sharpe, Rolling Fork; Connie Smith, Foxworth; Mary Ellen Thomas and Scott Valentine, Vicksburg; and Suzy Valentine Greenwood.

Reports associate BSU director June Scoggins, "There is no doubt in my mind but that god has hand-picked this group of students. One of Larry's urgent requests to the Foreign Mission Board was for a bulldozer, a dump truck, and tractor-frontend operator. This request was not granted. However, Mike Boggan, Andy Sharpe, Scott Valentine, and Charles Edwards have had experience driving heavy equipment. Several students were raised on farms and have varied agricultural experience. One student, Charles Edwards, is a pre-vet and Suzy Valentine is a pre-med student. Mary Ellen Thomas speaks French, the national language. Recently, Larry sent a request for a team to lead a puppet workshop for church leaders. Five students have had experience with puppets and three students have been involved in clowning. The list goes on." A local physician gave the students all of their necessary shots and a number of the home and area churches have helped out with the \$1,600 cost to each person for the trip. At least one student took out a bank loan to be able to go.

Fitness clinic planned for church staffers

A Golf-Tennis-Fitness Clinic will take place May 23-24 at Lake Tiak O'Khata Resort near Louisville. This is for all church staff

members. Mail reservations by May 9 to Church Training Department, Box 530, Jackson, Miss. 39205.

Foreign Mission Board appoints Mississippians

(Continued from page 3)

He is pastor of Riverside Church, Long Beach.

An Alabama native, he is a graduate of Samford University and expects to receive the master of divinity degree from New Orleans in May. He has been a sales representative and was pastor of Friendship Church, Addison, Ala.

Mrs. Andrews is an Alabama native and is the former Sherry Peak. She is a licensed practical nurse. They have two children: Joshua Kale, born in

1976; and John Armon, 1985.

Richard and Nedra Carter were appointed to Argentina where he will be a seminary teacher and she will be a church and home worker. He is minister of music at First Church, Durant, Miss., and is instructor of vocal music at Holmes Junior College, Goodman.

A native of Alabama, Carter is a graduate of the University of Montevallo (Ala.) and earned the master of church music degree from New Orleans Seminary. He has serv-

ed as minister of music at First Church, Carthage, and was minister of music and youth at First Church, Houston, and in Louisiana and Alabama churches.

Mrs. Carter, the former Nedra Hurst, is a New Orleans native, a graduate of Southeastern Louisiana University and earned the master of music education degree from the University of Mississippi. She has been a piano teacher in Louisiana, in Durant and in Benton, Miss.

The Carters have three children:

John-Richard, born in 1977; Rebekah Carol, 1979; and Marian Marie, 1982.

Susan Puckett was appointed to Taiwan where she will be a student worker. She is the Baptist Student Union director at Blue Mountain College.

She was born and reared in Columbus and is a graduate of Baylor University and earned the master of divinity degree from Southern Seminary.

She served a two-year BSU associate internship in Miami, Fla.,

was an HMB summer missionary in Texas, and was youth minister at Campbellsburg (Ky.) Baptist Church.

Amy Purl was appointed and her husband John reappointed to Ghana where he will be mission treasurer

(Continued on page 9)

Homecomings

Union (Rankin): May 18; services 10:45; dinner on the ground; singing in the afternoon; T. G. Ross, guest speaker.

SCRAPBOOK



A bouquet of roses

One day, in the cool of the morning,
God strolled in his garden fair,
To gather a bouquet
That would be the most beautiful
Of all his flowers there.

He looked this way
And he looked that way
As he walked through the garden
In search of just the right ones
For the special occasion.

Then he saw some red roses
Glistening with dew
He was aware that, even afar off,
Each petal held much love
And filled the garden with fragrance.

He took them tenderly in his arms,
Wrapped them with ribbons of blue,
Blessed them, and
Called them Mother,
And sent them to me.

—Ruby Singley
Columbia

"I know you still love me"

She sat and waited for the mailman every single day.
He came by at a certain time, "Near eleven a.m.," she'd say.
Her lunch was always ready, though she'd never eat a bite,
Till the carrier came and she'd see if he stopped or just slowly drove on by.

She would then eat her morsel of dinner, and just as the day before,
She would brush up her little kitchen,
though there was never a crumb on the floor.
To her little sitting room she would then hobble and take her Bible in her hand,
And she'd settle in her little rocker that was as worn as the old farm land.
She would turn through its pages and finally settle on a text,
The first thing she'd do was mark it, then she'd read it next.

When the sun was sinking she would have written her note,
Saying, "Children, it's been four-five days now and not one of you have wrote."
Then she'd add, "Ah, I know just how busy you are and I know you love me still,
And I know some of you will be here soon. I just know you will."
The passage she read that day she would write with a shaky hand,
Saying the scripture gave an answer to everything, to make her understand.
Then she would sleep in somber peace till another break of day,
Arising, she'd wait, longing, till, again, the mailman came her way.

We found it all in her Bible some time after she was gone —
When we met to divide her possessions in her humble little home.
We read the messages she had written one by one each day —
One to mark each calendar date since her children moved away.
T'was sad as we read with tears her scribbling, bold and clear
"Ah, I know they still love me and they'll be here soon, I'm sure."
But the one we'll always remember is written in her shaky hand
Saying the scripture gave an answer to everything, to make her understand.

Now it's the same as it was with Mama, as I read the Holy Book,
I search the lines with patience as I look for an answer.
And I'm sure I'll find the answers to make me understand,
As I leave my children messages to read, in my own now shaky hand.

—Velma Windham
Taylorsville

Her name is Foster-Mother

There is no mother who is more deserving of our praise
Than she who takes another's child to comfort, love, and raise.
Who has the blessing of the court to keep and call her own
The baby sometimes selfishly abandoned to live alone.

Her name is Foster-Mother, but it should be Angel-Queen,
For she has all the nobleness that motherhood can mean.
She is a bit of heaven on earth, where all too often
Human life is deemed of little worth.

Her child belongs to her, not by the grace of nature's art,
But by choice made freely from the goodness of her heart.

—R. M. Sumrall, Sumrall

The works of her hands live on

The afghan lies at the foot of my bed,
A part of a life now gone;
Yet the skill and the toil a witness to all,
The works of her hands live on.

There's love in each stitch giving warmth in the cold,
Care in the beauty it dons;
There gentleness shines through a job now complete,
The works of her hands live on.

The love and the beauty in faithfulness serves
From the hands of the still matron;
I'd be like this one when at death you could say,
"The works of her hands live on."

—Mrs. D. F. Crowe, Greenville

A mother's prayer

Lord, help me to be more patient.
Teach me patience (Romans 15:4-5).
Help me with the things that are
happening in our lives today and those
that are to be in our future — all the
uncertain days ahead.

Help my sons and daughter; be with
them. Help them to grow to be pleas-
ing in your sight, and to be witnesses
of your special love. I am so thankful
that they did ask you to be their
Savior.

Help me to be the example before
them that your word says I should be
(1 Peter 2:20-21). Lord, teach me to be
patient.

Thank you for letting me be a
mother, for your leading in my life,
and for your helping me to know that
to be more patient, I must wait upon
you (Psalm 40:1).

—Frances Dunlap
New Albany

Letters to the Editor

Letters to the editor must be limited to 300 words and the editor reserves the right to trim those that are longer. Editorial prerogatives must be reserved under all circumstances, and the opinions of the letter writers do not necessarily reflect the views of the staff of the Baptist Record. Only signed letters will be used, but the writer may request that his name be withheld.

Ministry by divorced

Editor:

I would like to share a truth with those ministers of the Gospel who are denied a pulpit ministry because of divorce. According to God's Word, "the gifts and calling of God are irrevocable" and "the fields are white unto harvest." One does not necessarily have to have a pulpit to preach from to win the lost to Christ. Take the Gospel to the streets where most of the unsaved are.

For years I have used tracts to share the Gospel and have shared one-on-one with people right out there where they are — in service stations, shopping centers, grocery stores, their homes (put your membership in a good evangelical Baptist church and get involved in the outreach ministry — what an asset to the Kingdom you would be! You could even train others how to witness!).

The Holy Spirit is a marvelous initiator of conversations about Jesus and he is extremely creative in his

approach — all one has to do is depend upon him and stay in God's Word.

You are not lost to Kingdom work because of divorce; your pulpit becomes any place God wants to use you. You can even have a ministry of encouragement and restoration to those Christians who are divorced. So many still feel like "displaced persons" where the church is concerned (thank God for those churches that are ministering God's truth in love to divorced Christians and making them feel "at home" again with him and the Body of Christ).

I pray God heal all your hurt, strengthen you by might in the inner man and set you back up in your ministry of the gospel. Jesus is coming.

Sincerely,
Marilyn Flowers

Acteens to the rescue

Editor:

The First Baptist Church of Sumrall truly has a wonderful Acteen Leader and group of Acteens. They came to my rescue the day after I came home from the hospital. I was very weak and tired and did not feel like preparing supper for my family. About 6 p.m. Diane Lott, Acteen leader, along with Acteens Christy Carley, Jill Barnes, Dawn Henderson, and Heather Lott, arrived at my home with a full course hot meal. All had met after school and prepared the meal at the church for us. I learned later that these Acteens

have been doing this sort of thing for people who are in need. I firmly believe this is a great mission involved activity and needs are being met through these young people and their leader.

They brought enough food to last for several meals.

To Christy, Jill, Dawn, Heather, and Miss Diane, my family and I wish to say a special thank you for such a generous, loving service and meeting a need in our lives. You are to be commended for your service to our Lord and Savior.

Nelda Moree and family
Sumrall

Hawaii students

Editor:

Baptist Students coming to Hawaii, please let us know when you are arriving at our airport. We want to meet your plane, help you find a church home, and involve you in our BSU program for the summer. Limited housing is available in our BSU dorm. Write for application to Don Gurney, State BSU Director, 2042 Vancouver Dr., Honolulu, HI 96822.

Many times students from active BSUs on the mainland come to Hawaii for summer school. Too often we don't know about it until they are about ready to leave. If we can know when they are coming, we can help them; and they can strengthen our BSU program here in Hawaii.

Don Gurney, director
Student Work Department

Faces And Places by anne washburn mcwilliams

Thanks to Mama

In our family we all worked together to set out plants in the tomato patch. Daddy dug the holes with a hoe; Betty dropped the plants; Daddy poured the water into each hole, with a dipper from a bucket; Mama pulled the dirt around each plant and set it in the ground; I shaded the plants with pages from the Sears catalog, weighting the paper on each side with rocks or clods.

Mama has always been one to plan ahead, that there might be food on her table, and food to share. Because of her hard work and frugality, there was always plenty. Her gardens produced, and her freezer and fruit jars she always kept filled. She would plant a row of zinnias and sweetpeas, to add a touch of beauty to the table. Somehow now I can never find a tomato as red and juicy as those I shaded for her. Her hot crusty biscuits I still like to crumble into a bowlful of tomato soup.

The summer of 1950 I worked on the staff at Ridgecrest. In the last week of the season we had a farewell party, and the girls planned to wear evening gowns. It would spell the grand finale of my summer romance, and I wanted to look nice for my date. As usual, Mama came through with my outfit, as she had all through my school years. She designed, made, and mailed me a simple black taffeta,

with full skirt, and plain sleeveless bodice with narrow shoulder straps. I think she bought a remnant, for probably \$5 or less, but thanks to her, as I walked beside Lake Dew and along the columned porches, I felt I looked as elegant as anyone there.

Mama likes to read. When she visited us in March, she read a book a day, I think. And she likes to write. She keeps a personal journal.

She has written me at least one letter a week since I left home at age 17. If I were in another state, or another country, she wrote me there. Her letters have been for me one of life's verities, something I could always count on, for encouragement.

Shocks or disappointments upset her, but then when she has had time to think a bit, she adjusts her attitude. Last fall when I told her I was going on a round-the-world trip she worried about the planes — the wrecks and the hijackings.

I shared with her the assurance I found, three days before departure, in Psalm 121: "Jehovah . . . made the mountains! And the heavens, too! He will never let me . . . fall."

And she wrote me, "I pray for you anywhere you are, and I'll still pray as you go on this trip, as I always have."

Thank you, Mama. I love you. Happy Mother's Day!

"... My dad lives what he preaches"

By Anne Washburn McWilliams

On his 26th birthday, W. T. Holloway preached his first sermon, March 29, 1936, at Spring Hill Baptist Church, Calhoun County. The day after his 76th birthday, March 30, 1986, he preached a similar sermon, on Matthew 25, at Clear Springs Church, Choctaw County.

Clear Springs celebrated his 50 years in the ministry by giving a reception and presenting to him a book of letters of appreciation. Also they dedicated a fellowship hall named for Holloway, their pastor for the past 34 years.

Both Clear Springs and Providence (Choctaw), where he's been pastor 33 years, are half time churches. Last year, he baptized 24. "The most in one year," he says.

Before 1983, he was pastor of four, five, or six churches at the time. This meant preaching, morning, afternoon, and evening every Sunday, plus ministry to the congregations between times. Those 12 churches he has served: Benela, 1946-51, 52-53; Montevesta, 1947-51, 55-56; Lollar's Grove, 1951-55, 59-64; Bently, 1952-54; Clear Springs, 1952; Providence, 1953-; McCurtains Creek, 1955-73; Bluff Springs, 1955-61, 65-68; Wood Springs, 1957-59; Ebenezer, 1966-83; Beulah, late 60's-83; Bethany, 1970-74.

As if that were not enough, he's a bivocational pastor. He's been a farmer all his life and still has a garden and a few truck patches.

His wife, Clara Mae, has been right there working with him. Until recent years, she was pianist at Clear Springs, and in all his pastorates. Her

music talent she was born with; she took no lessons. Her father, Elisha B. Hood, liked to sing and he bought her an organ when she was 12. During the nine years she was teaching Sunday School at Clear Springs, she would teach and then go on with her husband to wherever he would preach that day. "We never stopped," she says.

Vacations have not been on his docket. "We took a trip to North Carolina with the kids once," he recalls. But they went to visit his nephew, Virgil Holloway, a pastor, and he preached for him one Sunday. When they went to Arkansas and Tennessee, he preached in revivals.

He has preached as many as five weeks straight in revivals. The busiest time the couple can remember was a summer of seven consecutive revivals. He preached for some, had guest preachers in others, but he and Mrs. Holloway went to every service. The boys, Joel and Wren, were little; their mother had to wash and iron clothes for all the family, plus prepare meals. (Her husband helped a lot.) Having no electricity complicated the washing and ironing, and the stove was wood burning. Plus all this, there were cows to milk.

As for weddings: "I've married them in the house, in the church, in the field, in the hospital," muses Holloway. Once he was driving a tractor, and got off at the end of a row and married a couple under a shade tree. He offered to go to the house and change clothes, but they said no. Another time the bride's mother, in the hospital, wanted to be at the wed-



Clara Mae and W. T. Holloway have been married 54 years.

ding, so he performed the ceremony in her room.

At least five pastors have surrendered to preach under his ministry.

Recently a woman asked him for a copy of a funeral message he preached, based on Psalm 23. But he didn't have a copy. "I never wrote a sermon in my life," he declares. "I follow the leadership of the Spirit. Whatever the Lord gives me, I preach."

He studies his Bible during the week, and "may have some notes to make it orderly," he added. He does not announce his text too far ahead because "the Lord might change his mind and I might change my sermon before the next Sunday."

This extraordinary man whose life has been so filled with service to others had formal schooling no further than the eighth grade. It was five years after he started preaching before he got his first car, a Model-A Ford. In the years before that, he either rode a mule or he and his wife walked, sometimes 10 miles or more, or borrowed a car to get to church.

Holloway was born in Calhoun County, one of six children of John and Sara Donahoo Holloway. At 21, he was baptized at Spring Hill. He and Clara Mae were married on March 5, 1932; their 54 years together have been spent in Calhoun, Webster, and Choctaw counties.

The year he was 25, he kept feeling that the Lord wanted him to do something special. As he prayed and asked the Lord what it was, he heard the clear answer: "Preach."

"No. That's impossible. I can't."

He kept praying, but told no one. When he finally surrendered, he still kept quiet. Then he read about Jonah trying to flee from God and getting swallowed by a fish, and thought, "I can't get into something like that." So he told his wife his decision, and told James Spikes, the pastor who had baptized him.

Spikes said, "The main thing is to be sure."

"I'm sure," Holloway answered. "God wants me to preach."

"Okay. You can preach next Sunday."

The pastor on the fourth Sunday an-

nounced that Holloway would preach at Spring Hill on the fifth Sunday. He did, and it happened to be on his 26th birthday. He was licensed on April 26. Strange as it seems, he was ordained at Spring Hill six years later, March 29, 1942, on his 32nd birthday. A church was considering him in March and said for him to be ordained before the beginning of the next month, so the ordination fell on his birthday. (Then the church didn't call him, but Benela did in 1946, as his first pastorate.)

"What a Friend We Have in Jesus" is stitched on a sampler in the Holloways' living room. It's "especially to Brother Holloway from Stephanie," whom he baptized when she was 11. "I love children," he says.

In his family are five grandchildren. One son, Joel, lives in Hattiesburg, the other, Wren, lives near his parents (their address is Route 1, Box 50, Mathiston, Miss. 39752).

Members of their churches have been good to them, they say. Five years ago, when she was ill, with a bleeding ulcer, and had to have more than 22 pints of blood, 12 people came to the hospital to stay with him.

James Drane, director of missions, Choctaw/Webster, says, "He has served on scores of committees relentlessly."

Providence members assert, "As he would kneel behind his sacred desk each service, we were made to realize more and more that 'the effectual fervent prayer of a righteous man availeth much.' Besides preaching, he has visited the sick, assisted the unfortunate, and comforted the heart-stricken."

Clear Springs members say, "He was our rock when congregations were extremely small, and our assistance when congregations began to grow. He has been our supporter in each step this church has taken over the years. God has blessed Clear Springs members by allowing us to have such a minister of God."

Joel Holloway writes, "There have been times in my adult life when I needed spiritual encouragement. By looking at the faithfulness of my dad, I found this strength I needed." And his brother, Wren, adds, "My dad lives what he preaches."

Musicians to celebrate 30 years

ATLANTA (BP)—Southern Baptist musicians will look to the past, present, and future when they convene for the 30th anniversary session of the Southern Baptist Church Music Conference in Atlanta June 7-9.

"We will be celebrating 30 years of strengthening musicians through fellowship and through spiritual and musical renewal," said Harry Cowan, president of the organization and minister of music at First Church, New Orleans. The meeting will be held at Wieuca Road Church in Atlanta immediately prior to the Southern Baptist Convention annual meeting June 10-12.

"We also will observe the 100th anniversary of the birth of B. B. McKinney, Southern Baptists' best-known writer of gospel hymns," he noted.

The conference also will feature the premiere of the organization's anthem commissioned for this year, "Psalm of Celebration" by composer Mark Hayes of Kansas City, Mo.

Peacemakers set meeting

ATLANTA (BP) — Joseph Roberts, pastor of Atlanta's Ebenezer Church, will be the keynote speaker at the annual Baptist Peacemaker/Baptist Peace Fellowship meeting prior to the 1986 Southern Baptist Convention.

The program begins at 10 a.m. Monday, June 9, and will close with lunch. Tickets are \$5, available from Baptist Peace Fellowship, 222 East Lake Dr., Decatur, Ga. 30030; (404) 377-8423.

Ebenezer Baptist is host for the program, which will include a tour of the Martin Luther King Jr. Center for Non-violent Social Change.

This year's gathering is the third such meeting, which originated by the volunteer staff of the Baptist Peacemaker, a quarterly journal founded in 1980 by members of the Deer Park Baptist Church, faculty and students of Southern Seminary, both in Louisville, Ky.

The Baptist Peace Fellowship, a two-year-old organization attempting to link Baptists concerned about justice and peace issues from the various Baptist denominations, joined as co-sponsor of the event in 1985.

DOMs will explore dreams

ATLANTA (BP) — Directors of associational missions from across the Southern Baptist Convention will explore their dreams of combined ministry when they gather for their annual meeting June 8-9 in Atlanta.

"Capture the Vision" will be the theme for the 1986 Southern Baptist Conference of Directors of Missions, held in the Holiday Inn Crowne Center.

"The director of missions' main task is dreaming. He is to have a vision of what an association can do and be with churches working together in fellowship," said Bob Lee Franklin, president of the organization and director of missions for Noonday Baptist Association in Marietta, Ga.



"Whatever the Lord gives me, I preach," says W. T. Holloway. Thirty-four of his 50 years in the ministry he has been pastor of Clear Springs Church, Choctaw County, and 33 years at Providence.

Revival Dates

First, Sumrall, (Lamar): May 18-21; Rick Ingle, Denton, Tex., evangelist; Jerry Swimmer, Iuka, music evangelist; Sunday, 11 a.m. and 7 p.m.; nightly at 7:30 p.m.; Dennis H. Smith, pastor.

Big Level, City Bridge Road, Wiggins: May 11-16; Sunday, 11 a.m., 7 p.m.; weekdays, 10:30 a.m., 7:30 p.m.; Danny Lafferty, Ocean Springs, evangelist; Mark Worsham, Calhoun City, music; David Grisham, pastor.

Staff Changes



Wells

Zeno R. Wells has moved onto the field as minister of music of First Church, Gulfport. Wells received the master of church music degree from New Orleans Seminary and the bachelor of arts degree from Mobile College. He has served churches in Mississippi, Louisiana, and Georgia.

Arthur Middleton has resigned Glendale Church, Alcorn County. He has accepted the pastorate of Kreole Avenue Church, Moss Point.



Middleton

There were two professions of faith and 25 other commitments in the Good News America revival led by Middleton.

Bill Salley of Cleveland, has accepted the position of minister of music/youth at Drew Church, Drew. He is a recent graduate of Delta State University and assumed his duties May 7.

Women in ministry set annual meeting

ATLANTA (BP) — Southern Baptist women involved in ministry will focus on the purpose and variety of their ministerial roles during the fourth annual meeting of Women in Ministry, SBC, June 7-8 in Atlanta.

Between 500 and 600 women are expected for the event, held prior to the June 10-12 meeting of the Southern Baptist Convention, said Irene Bennett, program coordinator.

Theme for the meeting will be "We Preach Not Ourselves," based on II Corinthians 4:5 — "For we preach not ourselves, but Christ Jesus the Lord; and ourselves for your sake."

Christine Gregory, former national

Jim Varnon is the new pastor of Thaxton Church, Pontotoc County.

Steve E. West is the new pastor of Blackwater Church, Kemper Association. He and his wife, Cherri, and their son, Adam, were formerly at Bridgedale Church in Metairie, La., where he was associate pastor/minister of music. West graduates from New Orleans Seminary, May 17.

Doug Broome has resigned as pastor at Pearlhaven, Lincoln County, to accept the pastorate of Calvary Church, Waynesboro.

Sammy Jones McDonald will assume his duties in the pastorate of Old Pearl Valley Church, Philadelphia, May 18. McDonald is a graduate of Mississippi College and New Orleans Seminary. He is to be married to Patricia Grantham on June 21, 1986. McDonald has been serving in an interim position at Clear Branch Church, Florence.

N. C. Griffin has resigned as pastor of Midway Church, George County.

Revival Results

Siloam (Simpson): April 20-25; John Gilbert, evangelist, Cherokee, N.C.; Earl Brewer, song leader, 14 professions of faith; B. E. Padgett, interim pastor.

president of the Southern Baptist Woman's Missionary Union and SBC vice president, Danville, Va., will speak on "We Preach Christ as Lord."

Participants will divide into issue-oriented groups to study various facets of the subtheme, "We Have This Ministry," Bennett said. They will divide according to vocations to examine another subtheme, "Your Servants for Jesus' Sake."

The purpose of the meeting and its theme is to allow women in ministry "to learn about one another's ministries so they will be encouraged by each other's stories and work," Bennett explained.

God's intervention

(Continued from page 2)

Jackson, Miss., E.N.T. clinic by the following Wednesday. When our Jackson physician explained about the pressure of Bryant's expanded adenoids on his eustachian tubes, and the fact that deafness could result, Jane and I, as parents, approved immediate surgery to remove the offending adenoids. The surgery removed the threat of deafness. Months of speech therapy was required to correct his pronunciation problem.

Twenty-three year old draftsman Bryant Cotten has no speech or hearing problems. As a dad, I have reminded him many times, "Bryant, the Lord wanted you to be a hearing person for some good reason."

It is impossible for me to believe that the essential meeting, 21 years ago with that caring Minnesota doctor was just happen-so. I'm sure that a loving heavenly father brought a

semi-retired physician across a continent to meet with a family that he had directed to camp at Pensacola, Fla., on that particular Saturday night. Also, it had to be that doctor, one who would spot a little boy who couldn't talk, take him on his lap, and skillfully diagnose a hearing disorder. The odds for an ear, nose, and throat specialist to be around the camp fire that night have to be astronomical.

The reality of a caring heavenly Father intervening in preserving Bryant's hearing is as real to Jane and me as is breathing. We know that it was his intervention. Furthermore, we are not uncomfortable with the concept of "a miracle."

Jimmy Cotten, a psychometrist and counselor for Mississippi Vocational Rehabilitation for the Blind, is a member of Woodland Hills Church, Jackson.

FMB appoints Mississippians

(Continued from page 6)

and she will be a church and home worker. More recently they have been FMB volunteers in Mali. He attends Mississippi College working toward the master of business administration degree.

He was born in Kosciusko and is a graduate of Copiah-Lincoln Junior College and of Mississippi State University. He also attended New Orleans Seminary.

Mrs. Purl is a native of Kansas City, Mo., and is the former Amy Perdew. Her father is James Perdew, an HMB endorsed Navy chaplain. She is a graduate of William Jewell College and was a FMB Journeyman in Burkina Faso (formerly Upper Volta). She is a transcriber and

secretary at Mississippi Baptist Medical Center, Jackson.

David and Melissa Chism will serve in Ecuador where he will be a religious education consultant and she will be a church and home worker. He is minister of education at First Church, Pensacola.

Chism was born in Tupelo, is a graduate of the University of North Alabama and earned masters degrees from Southwestern Seminary and the University of Alabama, and earned the doctor of education degree from New Orleans Seminary.

He has been a teacher in Saltillo, was an associate editor for a publishing firm in Cleveland, Ohio, and was editor of youth materials for the Baptist Sunday School Board. He has been minister of education at

Louisiana churches and was a staffer with the Missouri Baptist Convention.

Mrs. Chism, a native of Louisiana, is the former Melissa Swain, is a graduate of Louisiana College and earned the master of religious education degree from New Orleans Seminary.

The Chisms have two children: Kara Melissa, born in 1974; and Blake McClure, 1976.

Dickie and Dee Nelson were appointed to Venezuela where he will be a general evangelist and she will be a church and home worker. He is pastor of Trinity Church, Hammond, La.

Born in Newton, Nelson also lived in Picayune growing up. He is a graduate of Southeastern Louisiana University and earned the master of divinity degree from New Orleans Seminary.

He has been minister of music and assistant pastor at Louisiana churches.

Mrs. Nelson, a Georgia native, is the former Diana (Dee) Jennings and the daughter of Mr. and Mrs. William Jennings of Morgantown, N.C., where her father is pastor of Brookwood Church.

She is a graduate of Southeastern Louisiana University and has been a piano teacher and more recently an elementary teacher in Albany, La.

The Nelsons have two children: Jenny Lynn, born in 1976; and Jeremy William, 1979.

All these missionaries, among 69 appointed in April, will go to Rockville, Va., in June for an eight-week orientation before leaving for the field.

Mississippi College

Five MKs to graduate, Altus Newell to speak

Five missionary kids will be among the 476 individuals receiving degrees in the 160th Mississippi College commencement program scheduled for Saturday, May 17, at 2 p.m. in the A. E. Wood Coliseum on campus.

The commencement speaker will be James Altus Newell, president, Baptist Theological Seminary, Ruschlikon, Switzerland. Newell is a 1966 graduate of Mississippi College.

Lewis Nobles, president of the college, will confer the degrees on the 476 graduates. There will be 328 receiving undergraduate degrees, 58 graduate degrees, one the education specialist

degree, and 89 the doctor of jurisprudence degree from the School of Law. The vice-presidents or the deans of the various schools on campus will hand out the diplomas.

MKs receiving degrees will be Terrell Andrew Stella, Cheju, Korea; BA; Florence "Beth" Elizabeth Raley, Taipei, Taiwan, BSBA; Melanie Crockett Ball, Wynne, Arkansas (Argentina), BSN; Rachel "Liz" Elizabeth Moseley, Quitman, (Brazil), BA; and Phillip Scott Peacock, Richmond, Va. (formerly an MK from Korea), BA.

Charlie Herrington, founder, medical mission, dies in Honduras

Charlie Herrington, founder of a pioneering medical-dental mission in Honduras, has died in a Honduras hospital. He was 46.

Leland Hogan, pastor of Carterville Baptist Church and a longtime friend of Herrington, said the Mississippi native died April 29 of complications caused by intestinal blockage.

"The first word we got was that there was an intestinal obstruction and surgery would be necessary in Honduras to correct the problem," Hogan said. "The next word we got was that he had died."

Herrington's wife, Carolyn, who had worked in Honduras with her husband until health concerns forced her return to Mississippi, was on her way to the Central American country when her husband died.

The Herringtons went to Honduras as independent Baptist missionaries in 1969, and saw the need for medical and dental care in remote villages.

In 1974, while home on furlough, Herrington persuaded Laurel dentist, Bob Holifield, to visit Honduras. Within three months, the duo began their first medical-dental team.

Since that time, the project has

grown to include some 14 teams of 30 to 40 physicians. The teams are primarily sponsored by Mississippi churches, including the Carterville church, which already has sent seven groups and planned an eighth this year.

The funeral was held May 2, at Pleasant Ridge Church, Jones County. Survivors include his widow, of Petal, a son, Tommy Glen, Petal; a daughter, Tammy Lynn, Petal; a foster son, Felix Flores, Honduras; his father, Floyd Herrington of Ellisville; two brothers; one sister; one granddaughter; and two foster grandchildren.

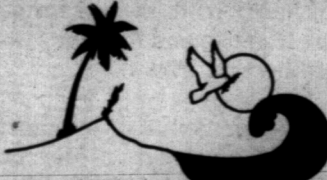
Off the Record

A visitor to New Mexico was talking to a sun-browned native, and commented on the lack of rain. "Doesn't it ever rain here?" he asked.

The native thought a minute and said, "Mister, do you remember the story of Noah and the Ark, and how it rained forty days and forty nights?"

"Sure I do," said the tourist. "Well," drawled the native, "we got a half-inch that time."

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GEOGRAFUN:

Nations and Imaginations



Southern states form picture of an Indian chief. Color the Indian.

Can you name these states?

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Turn page sideways.

Invited to luncheon

Southwestern women to consider establishing own association

Southwestern Seminary Women Association is being established to honor all women who have attended Southwestern Seminary and/or who have been wives of students. It would also include friends of the seminary, such as trustees and Advisory Council members or wives.

Southwestern Seminary women are invited to a luncheon on May 22 at 11:45, First Church, Jackson. Discussion will be held for the possibility of establishing the Southwestern Seminary Women Association, the first time such a meeting has been planned in Mississippi.

Anyone who wishes to attend the luncheon may contact Neta Stewart, Director of Development Events, Southwestern Seminary, Box 22000, Fort Worth, Texas 76122, before May 16.

Southwestern Seminary Women Association would meet at least once a year. A program chairman, elected each year for the following meeting, would involve members in planning the annual meeting; in sharing Southwestern Seminary information about prospective students and available places of ministry; and in relaying information from Southwestern to SWA members.

SBTS trustees stress confidence in faculty

LOUISVILLE, Ky. (BP)—After investigating all concerns raised by the Southern Baptist Convention Peace Committee, trustees of Southern Seminary here commended its faculty as teaching and writing in accordance with the seminary's statement of faith.

Meeting in annual session April 7-9, trustees voted 39-12 to adopt a unanimous report by the 11-member trustee Academic Personnel Committee. The report concluded "the faculty members cited in the concerns have both taught and written in accordance with and not contrary to the Abstract of Principles."

The Abstract of Principles is the 1858 statement of faith included in the seminary charter and is signed by all faculty at Southern.

The report added "all faculty members should be commended for their sincere quest for truth and should be encouraged to continue such quest in the years ahead."

Seminary President Roy L. Honeycutt said the committee, in its discussion, "recognized many of the concerns raised to be legitimate questions of individual Southern Baptists which deserved serious consideration. The committee sought to act redemptively in each situation, and determin-

ed, following extensive examination, that all faculty are teaching and writing within the guidelines of the Abstract of Principles."

While maintaining the Abstract of Principles as the governing statement of faith for Southern Seminary, the trustees joined the seminary faculty in affirming the 1963 Baptist Faith and Message Statement and requested it be used in the recommendation of faculty to teach at the seminary. In a unanimously-adopted 1984 declaration, the seminary stated, "We further support and commend with other Southern Baptists the 1963 'Baptist Faith and Message,' specifically its

statement on the Bible."

In one of their final actions, trustees adopted a Resolution of Thanksgiving in which they expressed appreciation to Honeycutt, theology dean G. Willis Bennett, and faculty members about whom concerns were expressed by the Peace Committee for the way in which they "took seriously their need to respond cooperatively and openly to the concerns."

In other actions, trustees: —designated the chapel in the proposed Campus Center Complex as the Badgett Dillard Memorial Chapel. —adopted an operating budget of \$13,226,805 for the 1986-87 fiscal year.

SBC FORUM

The Omni
Atlanta, Georgia

June 9, 1986

Theme: "The Hallmarks of Our Baptist Heritage"

Master of Ceremonies: Gene Garrison, pastor, First Baptist Church, Oklahoma City

- 1:15 — Music
- 1:30 — Welcome — Gene Garrison
- Scripture — Kenny Cooper, pastor, Emory Baptist Church, Atlanta
- Prayer — Pete Hill, pastor, First Baptist Church, Vero Beach, Fla.
- 1:40 — "Baptists and Christian Freedom" — Norman Carvender, layman, Claxton, Ga.
- 2:05 — Music
- 2:10 — "Baptists and the Role of Women" — Carolyn Weatherford, executive director, Woman's Missionary Union, SBC, Birmingham, Ala.
- 2:35 — Music
- 2:40 — "Baptists and the Doctrine of God" — Bill Sherman, pastor, Woodmont Baptist Church, Nashville, Tenn.
- 3:05 — Music
- 3:10 — "Baptists and Christian Education" — Herbert Reynolds, president, Baylor University, Waco, Texas
- 3:35 — Music
- 3:45 — "Baptists and Missions" — Keith Parks, president, Southern Baptist Foreign Mission Board, Richmond, Va.
- 4:10 — Music
- 4:15 — "The People of the Book" — James Flamming, pastor, First Baptist Church, Richmond, Va.
- 4:40 — Benediction — Bill Bruster, pastor, First Baptist Church, Abilene, Texas

Mississippi Baptist activities

- May 12 Bible Preaching and Worship Conference; W. Ellisville BC, Ellisville; 9 a.m.-4 p.m. (CAPM)
- May 12-13 Disciple Youth Workshop; W. Jackson Street BC, Tupelo; 1 p.m., 12th-Noon, 13th (CT)
- Resort Conference; Lake Tiak O'Khata, Louisville; 1 p.m., 12th-3 p.m. 13th (CoMi)
- May 13 Bible Preaching and Worship Conference; Colonial Heights BC, Jackson; 9 a.m.-4 p.m. (CAPM)
- May 14 Bible Preaching and Worship Conference; FBC, Winona; 9 a.m.-4 p.m. (CAPM)
- May 16-17 Prison and Jail Ministry Consultation; Equipping Center, Parchman; 9:30 a.m., 16th-Noon, 17th (CoMi)
- Small Church Sunday School Conference; Southside BC, Meridian; 6:30 p.m., 16th-11:30 a.m., 17th (SS)
- Special Ministries Retreat; Camp Garaywa; 5 p.m., 16th-4 p.m., 17th (SS)

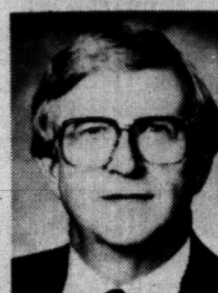
—Just for the Record—

Adams Association recently held a "Changing Community Church" Conference led by Hollis Bryant of the Cooperative Missions Department, Quentin Lockwood of the Home Mission Board, and Cliff Shipp from Highland Church, Jackson. "Since this is a new type of conference, I would highly recommend it as it shows new ways for our churches to adjust to changes and still grow," states Olyn F. Roberts, director of missions.

Yalobusha Association recently held its spring meeting at Camp Ground Church. Buford Sellers, Oakland Church, presided. New officers were elected for the next year.

Calvary, Braxton, is expecting six babies to be dedicated at its first Baby and Parents Dedication, worship service, 11 a.m. May 11. Henry Bennett, pastor.

The sleeping fox catches no poultry.

Wm. Carey
commencement
to be May 10

HATTIESBURG — Roy L. Honeycutt, president of Southern Seminary, Louisville, Ky., will be the featured speaker for commencement at William Carey College on Saturday, May 10.

Honeycutt, a native Mississippian, will receive an honorary doctorate at the ceremony.

Graduation exercises will begin at 3 p.m. in Thomas Hall on the Hattiesburg campus for Carey students from the Hattiesburg campus, Carey on the Coast in Gulfport, and the Carey School of Nursing in New Orleans. A reception will be hosted by William Carey College President J. Ralph Noonkester and Mrs. Noonkester in their home on Friday evening, May 9.

Home
Board

(Continued from page 3)

attended New Orleans Seminary. Hazel Jones, originally from Jones County, was appointed for church and family work by the board. She is a former nurse of several Mississippi hospitals including Laurel General, Laurel; St. Dominic, Grenada; Lucious Grosby Memorial, Picayune; and Jones County Hospital.

Mrs. Jones received a nursing degree from South Mississippi School of Nursing, Laurel.

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THE VILLAGE VIEW



The Baptist Children's Village

Paul N. Nunnery, Executive Director
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Gifts of Honor and Memory

APRIL 25 - MAY 2, 1986

A portion of The Village View is allocated each month to a list of Gifts of Honor and Memory. Many groups and individuals elect to pay tribute to others through this sensitive, meaningful and helpful medium. This feature is hopefully designed to further honor, with taste and respect, those who are and have been special to our special friends.

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Baptist Record

- Uniform: *The power of the Holy Spirit*
- Bible Book: *Building walls in the face of opposition*
- Life and Work: *In Christian service*

The power of the Holy Spirit

By Gus Merritt
Acts 1:4-8; 2:1-21

The promise of the Holy Spirit (1:4-8). In order to receive the promise of the Holy Spirit, the disciples were to keep on waiting in Jerusalem. Waiting may be the hardest thing we have to do in regard to the promises of God. Waiting is not for God to decide what and when to act but to prepare us for when he does act. The promise of the Holy Spirit came from the Father and the Son (1:4). The promise of the Holy Spirit was according to God's sovereignty. The Holy Spirit came apart from any action taken by the disciples. The promise of the coming of the Holy Spirit was in keeping with the promise made by John the Baptist (Mt. 3:11). As John the Baptist baptized in water, Jesus would

baptize in the Holy Spirit. This was to occur "not many days hence" (1:5).

The purpose of the coming of the Holy Spirit was to enable the disciples to be witnesses concerning Jesus (1:8). The need for the Holy Spirit is evident because of the disciples' misconception concerning the purpose of Jesus (1:6-7). They thought the kingdom would be a material kingdom. Literally, they would receive power when, not after, the Holy Spirit came upon them. The extent of the area of witness is given (1:8). It would begin in Jerusalem and extend to the far reaches of the earth with no area left out. For this reason Samaria is included, an area excluded by the Jews. Jesus Christ does not assign a task without giving the needed resources to accomplish that task,

regardless of what it is. The Holy Spirit was given as a permanent gift to the church.

The presence of the Holy Spirit (Acts 2:1-2). It is significant that the promise concerning the Holy Spirit was fulfilled on the Day of Pentecost. This is the day of "first fruits" or the beginning of the harvest. The construction in the Greek text is such that it can be translated literally, "As the day of Pentecost was being fulfilled." Many Bible students believe this to mean we are still in the Pentecost period. We are still seeing an ingathering of souls as we witness under the power of the Holy Spirit. Among those who taught this was the late G. Campbell Morgan, the prince of expositors. It is important to notice that the text (Acts 2:1) tell us the disciples

"were all with one accord in one place." The church assembled in unity of spirit and place is the best atmosphere for God to work in power.

The proof of the Holy Spirit presence (Acts 2:2-13). The presence of the Holy Spirit was evident. First, there was the "sound" of a mighty tempest blast. The word translated "sound" is the same word as our word "echo." The sound could be like that made by a tornado. The whole place where they were assembled was totally filled by the Holy Spirit's presence. This would correspond to being baptized in the Holy Spirit and is a fulfillment of that promise.

Second, there appeared that which was like fire and it divided and rested upon each of them. Fire was symbolic of the purifying presence of God. Each one became the "temple of the Holy Spirit" (1 Cor. 6:19).

Third, each one was controlled (fill-

ed with) by the Holy Spirit and spoke with tongues. The word translated tongues is the word from which we get our word "dialect." It was an intelligible language. All of the Jews of the dispersion understood the language of his own geographic location. When the members are filled with the Holy Spirit, the surrounding community will be attracted to investigate what is going on. The members can then explain the power of God in their lives. Many will be converted because of the witness of Spirit filled members. Others will ridicule what is taking place (2:13) and seek to explain it away as a natural phenomenon. Fourth, the Apostle Peter preached with power. He had perfect recall of the Scriptures and told the mockers that what was happening was a fulfillment of prophecy.

Gus Merritt is pastor, Clarke Venable, Decatur.

Building walls in face of opposition

By Billy McKay
Nehemiah 2:19-4:23

Introduction. The walls and gates of Jerusalem symbolized the defense of the truth of God as proclaimed through the temple ministry which set forth the prophetic message of the Messiah. Nehemiah well recognized that their safety was not in the walls but in the God who enabled the people to rebuild the walls (cf. 4:4, 9, 14-15, 20). Jerusalem with its temple operating and functioning according to the details of God's word presented a message of salvation to the nation of Israel and to the world. It was essential that this "shadow of good things to come" (cf. Heb. 10:1) not be distorted.

The Devil, that old serpent (cf. Gen. 3:1-4; 2 Cor. 11:3; Rev. 12:9), always seeks to deceive and destroy (John 10:10a). In Nehemiah we see how he has his servants actively working to

oppose the building of the walls of Jerusalem which portray the defense of the truths of the gospel pictured in the temple rituals. We notice in our lesson today two movements.

I. Some resist spiritual walls of truth. (2:19-20; 4:1-23). Sanballat, Tobiah, and Geshem mentioned in 2:19 are from ancestors who had opposed Israel and their God from olden days. The Hebrew words have root meanings which indicated that their natures were to laugh, scorn and despise the Lord and his word. You will notice that as time passes there is an increase of the enemies. Note that in 2:10 two enemies are mentioned. In 2:19 three enemies are mentioned and in 4:7 four or five are mentioned. You will notice then that first of all there is opposition from without. Second, you will notice that in 4:10-23 there is opposition from within. This inward opposition is in the form of

discouragement from Judah (4:10). They did not have the giant earth moving equipment that we have today in the twentieth century and to remove the debris manually was a monumental task. So we see that the old serpent will resist the construction of spiritual walls by using any method available.

II. Some restore spiritual walls of truth (3:1-32). You will notice in the reading of this chapter that ten gates are mentioned. In 12:39 two more gates are mentioned. I would like to give an application of these 12 gates using the names of them. 1. The sheep gate (3:1). Lambs for sacrifice came through this gate. It could symbolize the gate of salvation. Jesus, the Lamb of God, probably went through this gate on the way to Calvary. 2. The fish gate (3:3-5). This gate would illustrate witnessing. Jesus said, "I will make you to become fishers of men" (cf.

Mk. 1:17). 3. The old gate (3:6-12). This gate illustrates the established moral values which never change. A new morality today seeks to replace and set aside the eternal truths of morality. A Playboy philosophy of life is condemned in the Bible. 4. The valley gate (3:13). This gate might well illustrate meekness and humility in the believer's life (cf. Num. 12:3; Gal. 5:22-23; Phil. 2:8; Jam. 4:10; 1 Pet. 5:6). 5. The dung gate (3:14). The garbage was removed from the city through this gate. Many sins should be confessed and removed from our lives as believers (cf. 1 John 1:9). 6. The gate of the fountain (3:15-25). Jesus spoke of the rivers of water flowing from within the believer in John 7:37-39. John said this referred to the filling of the Holy Spirit. 7. The water gate (3:26). Eph. 5:22 speaks of the water of the word. This could illustrate the need for Bible study. 8. The horse gate (3:28). The Cavalry on horses went forth into battle through this gate. David did not use this gate and fell into sin (2 Sam. 11:1). 9. The

east gate (3:29-30). The east gate in Jerusalem today is called the golden gate which has been sealed for hundreds of years. A guide told me it would not be opened until the Messiah comes. It illustrates the second coming of Jesus Christ. 10. The gate Miphkad (3:31). This was the place where the elders rendered justice (cf. Ruth 4:1; 2 Cor. 5:10; 1 Cor. 3:11-16). 11. The Ephraim gate (cf. 12:39). Ephraim means "double portion." We all need to enter this gate often and receive a double portion of God's blessings. 12. The prison gate (12:39). Prisoners under the sentence of death went through this gate to be executed (cf. Matt. 25:41; 2 Thes. 1:7-8). Those who reject Jesus Christ will be lost eternally (Rev. 20:11-15; 21:8).

Conclusion. The walls of Jerusalem and its gates can signify some of the eternal truths that we as believers should seek to re-establish in our lives. In doing so we establish a Christian witness in the face of opposition from the unbelieving world.

McKay is pastor, 1st, Belzoni.

In Christian service

By Peter McLeod
1 Thessalonians 3:1-4

Jeffrey Hadden, sociologist, released a report that showed the results of a poll he had taken involving 2,000 students. The responses of the students prompted him to entitle the report, "The Private Generation." The majority of those interviewed were giving themselves to what the professor called "personalism." He described personalism as student withdrawal from institutions into self and the rejection of meaning and authority outside of the self.

But students are not the only group trying to disconnect. Disaffiliation is the order of the day. We see it in students dropping out of school. Voters are dropping out of political parties. Ministers are dropping out of the pastorate. Members are dropping out of churches. We are experiencing what has been termed a "mood of disconnection." This mood has significant implication for the life and ministry of the church. In a day of disconnection we need more than ever

to show our connection with God and with one another.

Paul in our focal passage gives us a moving witness to the interdependency and interconnectedness of his ministry with fellow workers. His mention of his associates by name and that that person "greet you" which literally means "to embrace with friendly affection" shows the wonderful sense of community they shared. Ideally every church, every fellowship of believers should reflect that sense of community that our increasingly disconnected world needs to experience. The pointed, practical question is — "How?"

First, we need as Christians to respect each other.

There are times, particularly times of stress when we are overcome with a sense of futility, and deep down we no longer believe that what we do or say makes any difference. When this feeling hardens into a form of sanctified self pity, it becomes a serious problem.

There is an intriguing personality

who appears only briefly in the Old Testament by the name of Ahithophel. He was the counselor to King David and to David's son Absalom. On one occasion David and Absalom suspected that Ahithophel was working for the other side. Consequently when he gave them advice they chose not to follow it. In 2 Samuel 17:23 we read, "When Ahithophel saw that his advice had not been followed, he saddled his donkey and set out for his house in his home town. He put his house in order and then hanged himself." Suicide, the ultimate disconnection. Many Christians commit spiritual suicide when they resign or remove their affiliation to another congregation because their particular point of view was not accepted. This is tragic! The answer is not to "cut out" but to "work out" our differences within the context of Christian concern and mutual respect. Paul obviously did this in the case of John Mark, (Col. 4:10) and we can do the same in our churches and convention.

Second, we must recognize our need for one another.

There is an old Latin proverb, "One man is no man at all." Within the framework of our focal passages this

could be translated, "One Christian is no Christian." The New Testament knows nothing of solitary religion. There were no "lone ranger" Christians in the book of Acts. Every believer became a member of a local body of believers, a church. It is there that we most effectively grow and serve.

I was preaching a revival meeting in Phoenix, Arizona. The pastor took me to visit a couple considered prospects for church membership. In talking with them we discovered that they had moved from Oklahoma to Arizona and were still in the process of looking for a church home. When I asked them how long they had been in Phoenix, they replied, "13 years!" My conclusion was that they were not serious about trying to find a church home or in their commitment to Christ. As Christians we grow and function best when we share in a community of believers recognizing our need for one another. Paul underscores this in 1 Thessalonians 3:2 when he tells us that he sent "Timotheus, our brother and minister of God, to establish you and comfort you concerning your faith."

May the Spirit of God bind us

together as it did Paul and his fellow workers, that we are willing to live for and, if necessary, die for each other in the work of the kingdom.

McLeod is pastor, 1st, Hattiesburg.

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